JI Lettner 1-3 (1921-4; 1934-5) 1935 AVT Burushaski AVT

177
179 presumed from the possession of a pattern of door known as "Baloski king" (baloski kiŋ), and a method of three-fencing "Baloski chash" (baloski čaš). See also Text No. XXVIII. I have even been told that the Burusho believe that they acquired the whole of their material culture from Baltistan. Though there is no territorial contact with Khowar, an occasional surprising common property in words suggests questions.

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193 The Qirgiz and Balti languages may at once be dismissed as sources of any perceptible influence on Burushaski, and, with infinitely greater opportunity, Wakhi seems to have been equally impotent to make any general impression on it. There remains Shina. Clearly there are borrowings from Shina to be found in the Burushaski vocabulary. Words with characteristic Shina prefixes and endings may be assumed to be Shina e. g. Bu. a-bal, a-ḍeṛmo, as-ḍeṛmo, a-ḍato; adjectives ending in -aṛo, ḍumur-aṛo, yalil-aṛo; abstract nouns ending in -ar, -iar, and -ri such as: damijar, ḍuriar, ṭuṭuṛi etc. In Shina -o is a very common ending in nouns and the masculine singular of adjectives. Where such words are shared the probability lies that in Burushaski they are borrowings from Shina. Examples are: bargo, baskoro, bijiro. Sometimes the final -o is lacking in the Burushaski form. In such cases is the -o of Shina possibly an addition to a Burushaski word? Such are:

Bu.	yulk	Shn.	gulko	*covered water-land*
	yuṭuro		guṭuro	*deep*
	hisk		hesko	*lame*
	hiskar		hiskaro	*lameness*

Of undistinguished shared words it is for the Philologist to say whether they are of Indo-Aryan stock, and so presumably a contribution from Shina, or not. The same applies to similarities of a more radical character found in the sharing of syntactical practices and idiomatic usages, which seem to postulate direct translation from one language into the other. It is a fair hypothesis that such a process came into action at some time when the two languages were in intimate association, probably by intermarriage, after the

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Burrard. AV7

795 nearly as lax in their Mahomedanism as the people
of Hunza. There is considerably more cultivation
241 than in Hunza, the land is better watered, and the
main slopes of the mountains enclosing the country
face north, and are consequently covered with forest.
The land has the full benefit of the summer sun, and
[135] the crops are splendid. The untold profusion of
the apricots, and the quantity of gold which can
be washed out of every stream, has gained the
country amongst the Nagaris themselves the name of
144 "the land of gold and apricots." The people, though
721 of identically the same stock as those of Hunza, show
511 marked differences. They are less warlike than their
567 neighbours; they were never implicated in the raiding of caravans, owing principally perhaps to there being no outlet to the north or east leading to caravan tracks; they are, on the whole, better off, owing to the better agricultural conditions, and the possession of splendid grazing grounds; and last, but not least, slavery is unknown amongst them — that is, they would not brook their king selling them or their children, and the exile of the present ruler's eldest son is said to have been caused by his attempt to
181 introduce the custom from Hunza. The men are not
829 so bright and cheery as their Hunza cousins; they strike one as more sedate and morose, and their reputation for dash and gallantry is far lower. The reason they themselves assign for the difference, and the one generally accepted, is that in the winter, when the sun is in the south, the great mountains backing their valley shut out all the light and warmth, of which Hunza facing south enjoys the full benefit, and that the depressing effect of passing day after day in the cold and dark-

4c Durand G-2 (1888-93) 1906 AV1 Kashmir
Burusho AV7

ness of their uncomfortable houses leaves an indelible mark on the national character.

It must be remembered that a house in the Hindu-Kush has no glass windows, no comfortable fire-place and chimney corner. The better-class houses are built round a courtyard, but the rooms rarely have windows, all light comes from the open door or from a skylight. Immediately below the skylight is a square open hearth, on which smoulders a fire; round this run raised platforms, on which are the beds and household paraphernalia; the smoke, before escaping through the roof, fills the whole room, blackens walls and pillars, and chokes the unfortunate inhabitants. If it is very cold, or raining and snowing heavily, the skylight is shut, the room is in pitchy darkness but for a sputtering torch, and the atmosphere horrible. It is no wonder that an existence under these circumstances should be rather depressing, and in Nagar the people get the full benefit of it, for there are several villages which during December and January only get twenty minutes' sun a day; some, I believe, get none. The men having no agricultural work on hand, owing to the land being frost-bound, there is practically nothing for them to do during the winter months but to sit idly round their smouldering fires for about sixteen hours out of the twenty-four.

Nagar has practically no outlet except down the river to Gilgit. Shut in to the east by impassable mountains, and to the south by the great Rakapushi range, there is only the bare possibility of reaching Baltistan by the Hispar pass: there is a tradition that the road was once used, but it is very doubtful if